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A

LETTER,

FROM THE

COMMISSION,

OF THE

General Assembly,

OF THE

CHURCH

OF

SCOTLAND;

Met at *Glasgow*, *July* 21, 1699.

TO THE

Honourable Council, and Inhabitants, of the *Scots* Colony of *Caledonia*, in *America*.

EDINBURGH,

Printed by *GEORGE MOSMAN*, and are to be sold at his Shop in the *Parliament-Closs*, 1699.

RPJCB

SCOTLAND:

OR,

CALEDONIA

OR THE

CONFEDERATE

OR THE

REBELS.

V

Much Honoured, and Dearly Beloved in our *Lord* and *Saviour Jesus Christ*; Grace, Mercy and Peace be multiplied unto you.

THough, in the wise and powerful Providence of GOD, who *hath determined the times before appointed, and the Bounds of* every Man's *Habitation*, you are now separated from us by a vast Ocean; yet you are not disjoined from our Hearts; nor shall these Waters ever quench, nor Time, nor Distance wear out our Love to you: *We cease not to make mention of you in our Prayers* to God, for your Preservation, and for the Prosperity of your Souls; nor to offer Him our humblest Adorations, and thankful Praises, for the wonders of His Kindness, and Mercy to you (whereof we have received most refreshing accounts,) and to us in you, whom we justly consider as a worthy part of our selves, both as we are a Civil and Religious Body; and pray we may have reason alwayes so to do.

Acts. 17. 26.

Eph. 1.16.

We acknowledge the special merciful hand of our gracious good God, hitherto most signally and visibly appearing in the first Proposal, in the Management, and in the Conduct of this Great, and Generous Undertaking, in which you are now so far, and happily engaged; That, in a poor Nation, altogether unacquainted with the carrying on of such great Designs, so many Persons of all Ranks and Qualities should Unite together in such a Contrivance: That they got the opportunity of having a Prince, and Estates of Parliament, Ready to give Life, by Law, to the same: That they who were generally Strangers to Trade, should have been induced to venture so considerable a Stock, to the surprising of those Abroad, and themselves at Home, when they could not but lay their Account with many Difficulties, and much Opposition: That these *Noble Patriots* should continue so firm, and willing to contribute their several Proportions of Means, and Endeavours to set it so fairly on Foot, notwithstanding of several unforseen Disappointments, and Oppositions: That these Disappointments and Oppositions, which seemed to look towards it with no promising aspect, have fallen out rather unto its furtherance: That a Land known to all the World, to be a fit Seat for such an Undertaking, should have lyen hitherto neglected, by our more potent Neighbours: That you the first *Noble Adventurers*, have been led out of your Native Country, under Divine Direction to this Land, which the Lord had *espyed*, and reserved for you, and to which he hath born you, as *on Eagles Wings*, through the Dangers of the great Deep, and as it were aloft over amazing Difficulties, and hath piloted you safely in to that Void, but commodious Dwelling whil'st you mean'while, like *Abraham*, (in a manner) *knew not whether you went*: That He hath kept you, in so long, doubtful, and

Ezek. 20. 6.

Exod. 19. 4

Heb. 11. 8.

and hazardous a Voyage: That so few, comparatively, have dyed by the way, or since your Arrival; All *this is the doing of the Lord*, and his marvellous doing, and calls for the humblest and heartiest Praises, and most devoted Services from you, and from us.

Psal. 118 23.

We have in part heard of the Providences that have gone over you, since your Landing, and have rejoiced, to hear of the good hand of our Gracious God, continued upon you for Good, in your acceptableness to the *Natives*: That He *whose the Earth is, and the fulness thereof*, even *the most High*, who *divided to the Nations their Inheritance, and separated the Sons of* Adam, hath made *room* for you, with the free consent, and good liking of these *Natives*, the Natural Lords of the Land; and in the Preservations you have been under, and the Successes you have obtain'd, whil'st envious Neighbours, who covet more than they are able to possess, *Joining Land to Land, that they may be placed alone in the midst of the Earth*, are seeking to molest you, and turn your Possessions into *Esek* and *Sitnah*: That God hath hitherto maintain'd your *Rehoboth*, and, we trust, shall maintain it, and make you fruitful in the Land.

Psal. 24. 1. Deut. 32. 8. Psal. 80. 9. Isa. 5. 8. Gen. 26. 20, 21.

Amidst the refreshful Relations we had of your happy Successes, it was most afflicting to us, to hear of the Death of our dear Brethren, Mr. *James* and Mr. *Scot* your two Ministers, whom we sent alongst with you, for the Comfort and Edification of your Souls; and we find you have been sensibly affected with the same. He is the Soveraign Lord, who was pleased to mingle that bitter Water among your Wine, that, amidst the many signal Smiles of Providence bestow'd on you, you met with this frowning Cloud, to allay both your, and our Joy; But who may say to the Almighty, *What dost thou?* Let us adore the only wise God in this Dispensation, as calling you to an higher valueing of Gospel-Ordinances, and, by the want of them, to more enlarged desires after them, and a more diligent Improvement of them, when restored; and as calling us to a more vigorous and tender concern, in providing for your Souls Food and spiritual Benefite.

Dan. 4. 35.

To have and improve the glorious Gospel, in its Ministry and Ordinances, is the happiness of a Place and People: Where these are *Glory dwells* in that Land, and without them, there is no Glory; Let Mens Dwellings upon Earth be Fertile or Barren, Wealthy or Poor, Peaceful or Perilous; this compensats the Inconveniencies of the one, and is the Richest Advantage of the other: How sweet is the Life, and secure is the Protection of these who dwell *under the Wings of the God of Israel*, and the warm Influences of his Ordinances in their Life and Power!

Psal. 85. 9. 1 Sam. 4. 21, 22. Ruth 2. 12.

The Honourable Court of Directors, by their Applications to the last General Assembly, and to us, have been careful to represent your Desires to have moe Ministers sent you, and very forward, in contributing what was proper for them, to accomplish the same: And we hope we may say, it hath been the good Hand of God in Answering their endeavours, and ours, that we

herewith

herewith send you Four of our Brethren, Ministers of the Gospel of Christ, and our Fellow-Workers unto the Kingdom of God; Men who have a great Zeal for you, and have very cheerfully hazarded their Lives, in addicting themselves unto this Ministry, whom we beseech you to receive, and submit your selves unto, in the Lord: Though we might use much boldness in Christ with you, as our Spiritual Children, in Recommending them as our Brethren; yet it is under an higher and more august Character they come unto you, and under which you are to receive them, as the Servants of the Living God as the Embassadors of Christ, as Men ready to spend and be spent in the Service of your Faith and Joy, and in communicating this Gospel to the *Gentiles* in the Regions beyond you: Do you therefore *Esteem them very highly in Love, for their Works sake*, entertain their Message, encourage their Endeavours, and strengthen their Hands. We trust they shall, through Grace, make full proof their Ministry among you; Do you also *fulfil your Obedience to them* in the Lord, as Men that *Watch for your Souls, and must give an Account*; That you may be their *Hope and Joy*, their *Glory* and *Crown of Rejoicing, in the presence of our Lord Jesus Christ at his Coming*: And they may Labour amongst you, and give up their account of you in that Day *with Joy, and not with Grief*; *for that is unprofitable for you.*

1 Thess. 5 12, 13. 2 Cor. 10. 6. Heb. 13. 17. 1 Thess. 2. 19.

We have fully Instructed them to set up a Christian Discipline, and Order in your Church; *for God is not the Author of Confusion, but of Order and Peace in all the Churches of the Saints*; And in this they will stand in need of some of you to be joined with themselves, as Elders and Office-Bearers in the Church. Overseers of the manners of the People, and Assistants in the Exercise of Discipline, and Government: And we hope, such of you as shall be orderly called hereunto, will reckon it your Duty, to embrace the same, and discharge that Office, with Christian Meekness, Prudence and Faithfulness: And we are confident of the Zeal and Love of all of you in every thing wherein they may need your Assistance: Nor will the Church of *Scotland* be wanting in what may be requisite from time to time, towards the maintaining the Gospel among you, and diffusing its Glorious Light and Influence upon the Neighbouring *Gentiles*; that they to whom Christ was not *heretofore spoken of, may see*; *and they that have not heard may consider and understand.*

1 Cor. 14 33. Rom. 15. 21.

And now *Honoured Freinds*, and *Dear Countrey-men*, whil'st you are far from us, our Bowels earn towards you, and we are *Jealous over you, with a godly Jealousie*, lest any among you, forget the Obligations of their Birth, Sacramental entrance into, and Education in a Christian Church, their Vows in the day of their Distresses or Fears, the marvelous loving kindness of the Lord in your Preservation hitherto, and Establishment; and what Duty and Service these wonderful Providences you have met with, and still are under do require; lest there should be any *Achan* in your Camp to trouble your Israel, and kindle the Displeasure of your God, provoking Him to turn against you to do you evil, after he hath done you Good. And we hope,

2 Cor. 11 2.

you

you will consider what we say as proceeding from the warmest Affections of your tender loving Mother *the Church of* Scotland.

Remember then in the first Place, That God is the Soveraign Lord, and absolute Proprietor of all the Earth; it's He who hath appointed a Place for you, and carried you safely to it: He it is, even the Lord of Hosts, who fights your Battles, against those who would disturb your Settlement: From Him you derive your Original Right, and your Security; acknowledge Him then as your Great *Lana-Lord*, with Sincere and Upright Souls: All you enjoy is His, all you expect is from Him; Pay therefore unto Him due Homage for all: Serve Him who is your God, and the God of your Fathers, and the God of this Nation to which you belong; and cleave to Him with upright Hearts; *For the Lord is with you, while ye be with Him; And if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you.*

2 Chron. 15. 2.

Acts 17.27 You are not left like the blind *Heathen*, to grope after Him, as in the Dark; He hath been, and is nigh unto you, and your Eyes have been opened (even all of you, at least, by Christian Education) to behold him, not only in his wondrous Works, which all Men behold; but in the most wonderful of all his Works, in the Glorious Gospel: By this, you have have been taught that *God is a Spirit*, and you must *Worship Him in Spirit and in Truth*: *You shall not do so unto the Lord your God*, as the *Heathen* do unto their Gods, who stupidly, and blockishly Worship their blockish Idols; but you must remember *the Manner of the God of the Land*, from whence you came, and serve Him after His own Manner, revealed in the Gospel. There you have been instructed, that in all Places his Eye is upon you, and he observes your Hearts and Ways in *Caledonia*, no less than in *Scotland*: *The Wings of the Morning, and the uttermost Parts of the Sea*, hide not from him: All are His Territories, and under His Dominion: 'Tis there you Learn that in *every Nation*, and in every Place, *he that feareth God, and worketh Righteousness*, that *lifteth up Holy Hands without wrath, or Doubting*, is accepted of him; but that the Workers of Iniquity, can no where escape his Notice, nor get out of the Reach of His Justice, but by Flying in to Christ, and taking Refuge in that blessed Hope, which the Gospel sets before them.

John 4.24. Deut. 12. 4. 31

2. Kings 17.26.27.

Psal. 139.9.

Acts 10.35. 1 Tim. 2.8.

We beseech you to Ponder these Things, with all due Seriousness; Let them be ever present to your Minds, with a Practical Influence, and Operation upon your Spirits, and your whole Deportment; that you Reverence, and Serve, Trust and Adore, Love and Obey, that God whose you are, and whose are all your Wayes: To Him you owe your present Settlement, and your future Hopes; See and enjoy His Bounty and Kindness in all: Labour to know and discern, upon Gospel Evidence, that he bestoweth outward Blessings upon you from His Love in Christ: This will make *your Caledonia*, to be a Land of Promise, and a Pledge of that better Inheritance, reserved in Heaven for you, where all the Gold and Riches of the Earth, the Things most Valued by Men, heap'd together, do make but a faint Metaphore, for the

Pavement

Pavement of that most Glorious City: And after all the Acquisitions of this World, what is a Man Profited if he lose his own Soul?

Let such as are yet Strangers to Christ, Repent of all their Sins, committed in *Scotland*, or since their Arrival in their new Dwellings, and consider with Astonishment, with Gratitude, with relenting Sorrow and Shame, how many hundred of Leagues they have been carried safe, through the Vast Abyss, when there was but the thickness of a Plank betwixt them and Death, and consequently between them and Hell; How near they have bordered, upon the confines of Eternity; and how dreadful it will be at last, if the Waves and Billows of Divine Wrath shall go over their Souls forever. This is the Doom that every Sinner must undergo by himself, if it be not taken off by his Surety; and such as fly not to the Gospel-Sanctuary, and Refuge, their Sin will surely find them out, wherever they go.

We do most earnestly Intreat and Obtest You, the Honourable and Worthy Persons, in whose Hands the Government is Lodged, That ye not only be shining Patterns your Selves, in all Sobriety, Holiness and Vertue, But that, with the outmost Diligence, and vigilant Care, you procure, that the Deportment and Behaviour, of all under your Authority and Influence, be such as becometh the Gospel; by Commanding every one to do their Duty, by enacting strict and wholesome Laws, and Executing those Laws impartially, and speedily; That no Wickedness be Countenanced, or in the least connived at; For why should you bring Wrath upon your selves, and the Land, and provock the Holy God to blast all your Undetakings? And why should you Forfeit His Blessing and Favour, promised to Righteous Rulers, and make your Selves Partakers of other Mens Sins? For whatever is committed thro' your Forbearance, and Remissness in Government, is justly Chargable on you: Every Man is Guilty of that Sin which he Reproves not, which he does not Testifie against, which he can, but neglects to hinder in another; But most of all, such as are Rulers of others, and must give an Account of them to God, as well as of themselves. *Thou shalt not hate thy Brother in thy Heart, thou shalt in any ways rebuke thy Neighbour, and not suffer Sin upon him*: And in the Margin it reads, *That thou bear not Sin for him*: This is a Law given unto all; But the peculiar End of Magistracy is, to be a Terror unto Evil doers, and for the Praise of them that do Well; To set their Eyes of Favour upon the Faithful of the Land; and to cut off all Wicked-doers from the City of the Lord. Lev. 19. 17.

There is yet a special Obligation upon you, in the Planting and Erecting of a New Colony, to take Care, that Religion and Vertue be planted and thrive in it. Owe you not this Return to God, who hath brought you thither, and who preserves and prospers you? Owe you it not to your Selves, least you Forfeit His merciful Kindness, and turn it to bitter Displeasure? Owe you it not to the Nation you are come from; to the Gospel you have Received, and Profest, and to the People you are come among; that they

receive

receive not Scandal, and ground of Offence againſt Chriſtianity, form the ungodly Lives of Profeſſed Chriſtians? Have you not Advantages, beyond the Government of your Native Land, or any other of a long continuance, where there are ſo many Corruptions, and rooted Habits of Vice, among the people to be eradicated? Your Common-Wealth is in its Infancy; you have in your Hand the firſt Forming of it: your People yet but few, in Compariſon, and their Hearts, we truſt, yet tender, under the ſenſe of Divine Goodneſs, as well as the Apprehenſion of yet impendent Dangers; and ſo more eaſily formed into Obedience and Vertue. Are ye not all perſwaded, that, as Prov. 14 34. *Righteouſneſs exalteth a Nation, and Sin is the Reproach of any People*; So it muſt be verified in a very ſpecial and eminent manner upon you, That there is a Juſt and Righteous God, who will call every one to a Reckoning, both for their Perſonal and for their Stational Actions? Are you not Convinced that Sobriety, Temperance, Diligence, and all other Moral and Chriſtian Vertues are truly your Temporal, as well as your Eternal Intereſt; that your Worldly Affairs cannot thrive without theſe; That theſe are true reaſon of State, by their propitious influence on Society; and true point of Honour, preventing the Baſeneſs and Infamies of Vice, and rendering the Righteous Man more Excellent than his Neighbour, ſolidy Brave, Generous, and Great? Have you not before your Eyes, Faral Examples of the ſad Effects of Immorality, and Debauchedneſs in other *Colonies*, ſome of which, inſtead of Propagating the Goſpel, are become Nurſeries of Scandal to *Infidels*; and have drawn down many formidable Judgements on themſelves? Hath not the Diſſolution of Manners wea ned, enervated and broken ſome of your Neighbours and rendered them an eaſie Prey to their Enemies, and the Objects of Divine Vengeance, for their Corruptions, and their Cruelties.

We beſeech you, for the Lords Sake, for your own Souls ſake, and for the ſake of your Country, and of your Poſterity, for all that is, and ought to be Sacred, and Dear to Chriſtians, or to Men, that you withſtand, and prevent the Corrupting of *your Infant Colony*, that you Oppoſe and Stop the firſt Appearances or occaſions of Vice amongſt you People; and keep them cloſe to the ſtrict Rules of Chriſtian Morality, and a Goſpel-adorning Converſation.

Can any think, but the Divine Majeſty will reſent, and Avenge the Helliſh Unnatural, and Uncreaturely Prophanation of His Dreadful and Holy Name, (a Sin void of Tentation, and full of Horrour) or that ever the *Heathen*, will be induced to Adore that God, whom His own Worſhipers Trample upon, and Contemn by prophane Swearing? And, whereas Oaths, amongſt all Nations, are, and ought to be, eſteemed moſt Sacred and Binding; What Veneration, or Credite, will they give to the Oaths of thoſe, who proſtitute them, tho' it were but in trivial Occurrences of Law, [and abuſe of Judicatories, in many Countries, which we wiſh you to avoid] much leſs, when they are made the miſerable Blemiſhes, and Stains, of Common Diſcourſe.

Will not Drunkenneſs weaken and Brutify your People, and ſpoil all

honeſt

honeſt Commerce, and manly Converſation, and prove an inlet to all Miſchief? A temperate People are Bold and Adventuring, Wiſe and Curagious, and attended with many temporal Bleſſings of an outward, proſperous and flouriſhing Condition; while Drunkenneſs beſots, diſpirits, beſools, and waſts a Nation. Let this Vice be curbed among you in its firſt beginning: And that vile and wretched Cuſtom deteſted, that hath unhappily obtained here, of doing all Buſineſs over a tippling Bottle.

Let all Uncleanneſs be abhorred: Pollute not *the Temples of the Holy Ghoſt*, which your Bodies are, Conſecrated to him in Chriſtian Baptiſm; but let every one *poſſeſs his Veſſel in Sanctification and Honour*; leſt the Place of your Settlement be defiled, and the Land Spue you out, as *Canaan* did its Inhabitants. And let Intereſt oblige you to extraordinary Caution, and Watchfulneſs over the People, with reſpect to the *Natives*, in this matter; leaſt their Reſentment prove a Mean of your Ruine, and, if they ſhould be provoccked to avenge Indignities done them, and Injuries of this kind, your fall could not but prove Diſgraceful and Unpitied. 1 Cor. 6. 19. 1 Theſ. 4. 4.

Let your Laws ſtrike ſeverely againſt Idleneſs, and want of Imployment, the Parent of much Miſchief and Beggary. Idle People are not only Uſeleſs, but Burdenſom in a Common-wealth, Sowers of Sedition, Diſcontented and ſeldom better exerciſed, then to find out baſe and diſhoneſt Wayes, whereby they may be maintain'd, in pampering of ſloathful Luſts. Let Induſtry be reputed Honourable, and Diligence in Imployment a Character of Vertue, worthy of the higheſt Reſpect: Let not the fooliſh Notion, ever get Footing with you, which hath been one great Cauſe of the Poverty of Our Nation at Home, and our Reproach among the Rich, and Trading Nations Abroad, That it is below a Gentleman to follow Trade and Imployment.

Let not only all Falſhood in Words and Actions, be ſeverely puniſhed, as what is inconſiſtent with Humane Society, and Enervats and Deſtroys Trade, (Faith and uprightneſs in Dealing being the Life and Soul of Commerce, and the beſt Foundation of Succeſs, *For he that walketh uprightly walketh ſurely*) But likewiſe Diſcourage and Diſgrace Self-ſeeking, and Narrowneſs, to the prejudice of the Publick: Let not every one ſeek his own things, to the Detriment of his Neighbour, but every one the good of others, and common Benefite, for in the Intereſt of the Publick, and Proſperity of the Common-wealth, that of each particular Perſon conſiſts, and is beſt ſecured. Eſpecially this is to be look'd to, in the beginning of a Settlement, and Infancy of a Government, where Publick-Spiritedneſs and Self-denial, as they are Goſpel-preceepts, ſo, will be found beſt Principles of Policy; whereas Self-ſeeking hath ever been the Bane and Ruine of many promiſing Undertakings. Prov. 10. 9:

We cannot forget to Recommend, to you Brotherly Love and Concord, and that you Live in peace and Unity among your ſelves; a thing no leſs Profitable to you, than Pleaſant to the God of Peace, and ſuitable to the Chriſtian Name; This is our Lords new Commandment, left by Him in Legacy to

John 13. 34. 35. all His Followers, that they *Love one another*: By this even the *Heathen*-Nations shall know that you are the Disciples of the Prince of Peace. We need not tell you, what is the Common-remark, on these of our Nation, that, however Hasty, Impatient and Warm, they may be in their Debates, while at Home; yet they are Noted as Exemplary to others, in an Affectionat Concern in Sympathy with, and close Adherence to one another, when Abroad. We heartily Wish. this may be Verified of you, now when you are far removed, from your Native Land, and plac'd amidst envious Neighbours. who are waiting for your Halting, and would make it their Work, to Improve to your Hurt, any Difference that might arise among you.

Let Righteous Judgement be Execute betwixt Man and Man; for the Judgement is the Lords. Let it be done Impartially, without vexatious Quibbles or dilatory Forms, and Dispensed either *Gratis*, or upon a publick Salary; so as no Magistrate may Gain by Fines of his own Imposing; a Practice most hurtful in your Native Land; whereby the Covetous are Tempted to Squeeze and Oppress, and those of a more honest and free Disposition, to become over Slack, least they should appear gripping for their own Interest. And in general, whatever *Scripture* or *Solid Reason*, hath discovered to you to be Wrong or of ill Consequence, in the Customs you have seen at Home, or elsewhere, and in the Errors of other Plantations, let these things be carefully Avoided in your new Government.

The Eyes of God, of Angels and of Men are upon you; The World begins to take notice of you, as a most hopeful *Colony*, to the Envy of your Enemies, and the Joy of your own Country and Freinds, Remember, as you are People of great Expectation, and of great Advantages; So your Honour and Renoun, your Temporal, as well as your Spiritual and Eternal Gain shall be great, if you improve your Talent, and Manage the Price put in your hands, wisely and well: but if otherwise, your Reckoning must be sore and heavy, and your End inglorious.

We again repeat our most earnest Intreaties unto you, our Dear and honoured Freinds, that you be very exact; vigilant, and conscientious in Modeling your new *Colony* to all vertue, and Godliness, especially in the first beginning, which is of vast importance in all great Undertakings; And a due care of which, will render all after proceedings easie, pleasant, and successful, That you bend your outmost endeavours, both by Example and Law, to make Righteousness, Sobriety, and Godliness appear in the Eyes of others, as they are in themselves Amiable and Honourable; And all Vice and Impiety, detestable and infamous: So as a vitious person may look like a Monster, and Object of Horrour amongst you; Thus, Religion and Vertue will Incorporate into your very Customs and Constitutions, and your Laws and Persons will be venerable, without the greivous necessity of being severe; and God will Bless you, and delight to dwell among you; and

Isa. 62. 4. your Land *shall be called Hephzi-bah*, and the name of your place *Jehovah-*

shamm-ah

shammah, the Lord *is there.* But if any will do wickedly, if Men will be foolish and froward, your duty to God, and Mercy to the Community, calls for speedy and Exemplary Justice, that you may put the evil away from among you, and others may hear and fear. Ezek. 4.

As we recommend unto you, a just and Christian regard to all Gospel Ordinances; So in particular, a Religious Observance and Sanctificacion of of the Lord's Day, the neglect of which, will ly heavy on Governours the, command being peculiarly giv'n to them, as Persons that must Answer for their Children and Servants, and for the Srranger that is within their Gates, aswel as for Themselves: If the Sabbath of the Lord be Prophan'd, He will cause your Land *to Enjoy its Sabbaths*, by Desolation. But if you Sanctifie the Holy Day of Rest unto the Lord, He will procure and Maintain Rest for you in your Land. Lev. 26. 43.

And as we are hopeful of your Just and Faithful Dealings, with all Men whom you may have Occasion to Negotiate, and Trade with; So we Recommend, not only Equity and Justice, but also, Obligeing Kindness towards the *Natives*; That your People may not only have their Conversation Honest, among the *Gentiles*, but Winning and Engageing, by Beneficence; That they, beholding and enjoying the Benefite of your Good works, may glorifie God in the Day of your Visitation If you partake of their Temporal Things, are you not bound to Minister unto them of your Spiritual Things? Verily, their Debtors you are; And not only is it the Interest of your Trade, and your safety, to keep good measures with them; but 'tis your positive duty, for which the Lord seems in a peculiar manner to have designed *your Plantation* as its most glorious End; To propogate the Light of his Gospel amongst them, and that Heavenly Wisdom, which is more precious than all Riches, and whose Merchandice is better than the Gold of *Ophir* or *Darien:* 'Tis by their consent, that God confirms your Right, therefore cherish them as your Brethren, of the same Blood, and Kindred in *Adam*, And endeavour, that you may them have also your Brethren in *Christ*; not only, let no Stumbling block, or occasion of Offence, be laid before them, but all due Encouragement giv'n them, to Embrace the Everlasting Gospel. Let them see what Veneration, and Regard you pay to your Ministers, as the Servants of the most High God, who must Labour amongst them; and to the Ordinances of Jesus Christ, as the Common Means of your and their Salvation.

It will be needful you study their Genius Well: For some of these Nations are Naturally more Sincere, and Simple; Others more Subtile, and Treacherous; But, generally, all of them, especially in the beginning, Suspicious and Jealous, Credulous, and Apt to take ill impressions, and not easy to quit them; Also most Revengeful and Cruel, where they can be Masters, upon the Apprehension of the least Injury done them, to which they have got too many Irritations, by other *Europeans*, who have come among them.

Therefore, there's need, you be, in the midſt of them, Wiſe as Serpents, and Harmleſs as Doves; You are alwayes to be very Watchful, and upon your Guard, that you may prevent Surprisals, and be able to defend your ſelves, if they ſhould take up any prejudice, and irritation groundleſly, againſt you: Be very concerned to ſee that none of yours Injure, or Diſoblige them in the leaſt, without due and ſpeedy puniſhment, and that more ſeverely inflicted, than for theſe injuries done by any of you againſt another of your Selves. And beſide the puniſhment you may find juſt and neceſſar to Inflict, be ſure any Dammage they ſuſtain be repay'd, tho' it ſhould be done by the Publick, when the offending party is not able. By any means, by continual converſe, endeavour to Civilize them, and cultivat any Principles of Natural Underſtanding, and Reaſon, they have which will indeed require great Prudence, and Dexterity in the Management: And when they ſee Piety, ſincerity and Equity flouriſhing among you; it will be the moſt effectual, and endearing tye to knit them to your Intereſt.

Be careful in doing Juſtice betwixt Maſters and Servants: Let their Service be a reaſonable Service, and time allow'd them for their publick and privat Worſhipping of God, for they are your Brethren: And when their time expires; let them meet with ſuch encouragement, as may alwayes engage them to continue, and ſettle among you: whereby, from time to time, you will be ſtrengthened, and increaſed, and others encouraged to come unto you.

If you ſhall have Servants for Life, or Slaves of other Nations; (for the *Natives* of *Darien*, we conſider as your Confederats and *Allies*) as we wiſh you to be Tender, both of their Souls and Bodies, and to encourage their Converſion to *Chriſtianity*, by all proper means; So we do not urge that their abſolute Liberty, and Freedom from their Service, ſhould, as in ſome other places, be made the immediat reward of their profeſſing to receive the Goſpel: For this hath tempted Maſters to with-hold them from the means of their Converſion, leſt they ſhould be indammaged by the loſs of their Service, and hath occaſion'd the Slaves to make Counterfit Profeſſions, to gain their Liberty. But we recommend a Gentle-rule, a Mild Treatment, and that full Acceſs and Time be allow'd for their Chriſtian inſtruction, and let ſuch Rules be agreed on, as that theſe at leaſt of them, who ſhall not only profeſs the *Chriſtian Religion*, but have ſuch a Goſpel Adorning Converſation, as may recommend them to the Conſciences of the Godly, as Chriſtians indeed, may have their full freedom by ſuch Terms, as may be Safe and Advantagious, both to their Maſters and them. Immortal Souls are of great value, and the Bleſſings of theſe, who are ready to Periſh are not to be deſpiſed.

We ſhall in the next place, particularly Addreſs our ſelves to you, that are in Military Charge, and have command over the Souldiery, whether by Land or Sea: It's on you, *Honoured and Worthy Gentle men*, that a great Share of the Publick Safety lyes; you are, in ſome reſpect, the eyes and hands of this

Infant

Infant *Colony*; Many of you have been lately engaged in a juſt and Glorious War, for Retriving, and defending the *Proteſtant Religion*, the Liberties, and Rights of your Countrey, under the Conduct of a *Matchleſs Prince*. And now, when through the Bleſſing of the Lord of *Hoſts*, His and Your Arms have procured an Honoured Peace at Home; You, and others with you, have, with much Bravery, embarked your ſelves in a Great, Generous, and Juſt Undertaking, in the remote parts of the Earth, for advanceing the Honour and Intereſt of your Native Country. If in this you acquit your ſelves like Men and *Chriſtians*; Your Name will be Renown'd both Abroad and at Home. We cannot foreſee what Oppoſition you may meet with from the Malice of Men, who envy the Proſperity of others, and ſeek to enhance to themſelves that part of the World, whether you are going, which may juſtly oblige you anew to the tryal of your Arms: And in that caſe, you are called to uſe your Valour, and Courage, but not to lean unto it, nor truſt in the Arm of Fleſh. Seek to have *the Lord going before you, and the God of* Iſrael *to be your reward*. Iſa. 52.12. And remember what is given in charge to the Armies of *Iſrael*, *when the Hoſt goeth forth againſt thine Enemies, then keep thee from every wicked thing*, Deut. 23. 9, 14. leſt the Lord, ſeing Wickedneſs, and Prophanity in your Camp, be provok'd to turn away from you. How reproachful would it prove to the Profeſſion of *Chriſtianity*, if, by the lewd practice of any among you, the *Pagan*-Nations ſhould have ground to apprehend, that you entertain that helliſh and falſe Maxim of the Atheiſtical Debauchees of this Age, which even the refin'd *Heathen* abhor, that 'tis a point of Gallantry, and a neceſſar qualificarion in a Souldier, to caſt off all thoughts of God, of his own Soul, of Heaven, and Hell; As if theſe, who are converſant in the Jaws of Death, were leſs concerned, than others, to mind their future State; or that Wicked, and Profligate Men, could adventure to encounter with Death, which to them is a King of Terrors, with that boldneſs and fixed Reſolution, in lawful and allowable War, that is to be found with the Upright Man, who can encourage himſelf with the thoughts of this, that his Latter-end will be peace? Do not *Pagan*, as well as *Chriſtian*, Hiſtories, furniſh ſufficient inſtances of the Nobleſt *Hero's*, and braveſt Commanders, who were themſelves Paterns of Vertue, and a Terror to the Vitious, and Prophane? And, ſure, the moſt eminent of Saints, Recorded in the Holy Scriptures, have been moſt Couragious Warriours, and the beſt of Souldiers. Let us therefore earneſtly entreat, and obteſt you, who are Commanders and Officers, to go before your Souldiers, in all manner of Holy Converſation. The Characters you bear, by the ſtations you are placed in, the Reſpect you owe to the Honour, Credite, and Welfare of your Native-Country, and that New Part of it, the *Colony* you are now going to, your own Temporal as well as Spiritual intereſt, and the Happineſs of theſe under your Charge, do all call aloud on you, to uſe your outmoſt endeavours, for Curbing, by Exemplary Puniſhment, and marks of Diſgrace, in any of your Souldiers, who

may

may be guilty of them, the horrid Wickedneſs of Prophane Swearing, Uncleanneſs, Drunkenneſs, Prophaning the Lord's Day, Neglect of Goſpel Ordinances, Falſehood, Treachery, Oppreſſion, and Idleneſs the Mother of all Wickedneſs, and other Enormities; the ſuppreſſing of all which we have already Recommended to the *Honourable Council* of the *Colony:* Nor ſhall we need to enforce this on you, ſo far as your ſtations call for it, with any other Arguments, than what we have offered to them, which we entreat you ſeriouſly to mind. And, for the Encouragement of all under your command to carry as becometh Chriſtian-Souldiers, in the way of Well doing: their due allowance be punctually given them, Preferment, and Reward, impartially, and readily beſtowed on the beſt deſerving of them; That Wickedneſs being Diſgraced, and Baniſhed, Piety encouraged and flouriſhing in your Camp: you may have confidence toward God, that the Lord will be your protection. and will delight to go forth in the midſt of you.

Though much of what we have written be Addreſſed principally, to the Governours and Magiſtrates of the *Plantation*, and others bearing Office among you, yet it doth likewayes concern every one of you, *Our Beloved Friends, and Dear Country-men*, for whom the deſire our Souls, and Prayer to God is, that you may be ſaved, that God may Countenance, and Bleſs your Undertakings, and crown them with ſucceſs, that his Almighty Power may be a Wall of Fire about you, But, above all that his Gracious preſence, in his Ordinances, may be the Glory in the midſt of you, and that your Souls may proſper, until you be tranſplanted into the better Manſions above, that Kingdom which is beyond the Injuries of Envious Enemies, a Kingdom that cannot be ſhaken, and whence you ſhall go forth no more.

We have found it neceſſary, from a ſenſe of our Duty before God, and our tender regard, both to your Souls, and your outward Welfare, to lay before your Governours the indiſpenſible Obligations of their Station, as Chriſtian Magiſtrates, to ſet up, and maintain a Holy Righteous Government over you and to ſuppreſs, and puniſh all Vice, with the greateſt, and moſt impartial ſeverity. And this is abſolutely requiſite to the very Civil Subſiſtence of your *Colony*, ſo we hope it will not be grievous to any of you, and that there is not one Soul ſo degenerous, and diſſolute in your Society, as, but to wiſh for a connivance to any immoral or prophane practice. And, if there be ſuch a Perſon is a Burden and Plague to the Reſt, that deſerves to be cut off leſt the Body be infected, and the heavy Judgements of God be pull'd down on the Community. We are therefore confident, that you will Obey, not only for Fear. but, for Conſcience Sake. and for our own intereſt. That you will pay all Submiſſion and dutiful deference to your Rulers That you will, with Patience and contentment bear the Toil and Fatigues of your firſt Settlement, not Murmuring, for what Uneaſineſs may as yet be in your Circumſtances, but waiting upon the Lord, in an Humble, and diligent

Application

Application to your present Work, till he in his infinite Mercy, give you a confirmed Rest in the Lord: For, tho' you do not find such Fruits attending your present Labours, as may Answer all the Expectations you had, yet Patience Diligence and Industry, will overcome your first Difficulties, and thro' the Blessing of God, you shall find the Promise made out to you, That *the Hand of the Diligent maketh Rich.*

And We Obtest You, by the Mercies of God, in Jesus Christ our Saviour, that in your several Stations, you Walk worthy of the Lord, unto all Well-pleasing; that you give no Offence to the *Gentiles*, but be exceeding Wary and Tender of whatever may Scar them from *Christianity*, or doing any thing unbecoming the Church, and Members of Christ; *That you be Blameless and Harmless, the Sons of God, without Rebuke*, shining as Lights in the World; That you be Diligent and Faithful Sober and Loving, among your selves; and Obsequious to them that are over you, whether in Matters Religious or Civil; And that you be every one Exemplary, Encouraging, and Edifying to one another, in Godliness, and in whatever Tends to Common-good,

Finally, Bretheren, whatsoever things are True, whatsoever things are Honest, whatsoever things are Just, whatsoever things are Pure, whatsoever things are Lovely, whatsoever things are of good Report, if there be any Vertue, and if there be any Praise, think on these Things.

And, particularly, We Recommend unto You, Frequency and Fervency in Prayer, both apart, and in Christian-Societies, or Fellowships together. *'Tis God most High, who performeth all things for You*, on whom you must Depend, for all your Mercies, and all your Hopes: And therefore, *from the uttermost Ends of the Earth, lift up your Cry unto Him*, who is the Hearer of Prayer, and you shall not seek his Face in Vain.

That we be not further Tedious to you, hoping, our dear Bretheren, the Ministers we have sent to Labour among you, in the Work of the Lord, shall be Furnished by their Great Master, so as to afford you, from his Holy Word, such Instructions and Directions, from time to time, as your Case shall require, to whom we intreat you to Hearken, that you may be mutually Encouraging to one another in the Lord your God: We only Repeat these Memorable Words, which we wish may be indelibly Engraven on your Hearts, *The Lord is with You, while You are with him; and if you seek Him, he will be found of you: But if you forsake Him, He will forsake you:* and all your foreward Expectations, and Blooming hopes shall be Blasted and Wither, and your *Colony* laid Desolate, your Names, instead of Honour and Renown, shall be branded with Infamy, Hissing and Scorn, and your Blessings turn'd unto Curses, and the Lord shall Pluck you up, and not Plant you, *and shall separate you unto Evil*, after he had said, he would do you Good, 2 Chron 15. 2. Deut. 28. 21.

But, *Beloved Bretheren*, We are perswaded better things of You, and things that accompany Salvation, tho for your Warning, we thus Write,

And

And that the Lord will Preſerve you ſteadfaſt in Holineſs, and Faith, and will Plant you in that Place deſtinate for you, and make you a Name of Joy, and Renown among the Nations

Now, to Conclude, We Recommend theſe few Words of Exhortation, proceeding from a moſt Tender, and Affectionat Concern, for your Good, to your moſt Serious Conſideration, and to the Bleſſing of God. To Him we Recommend all of you, and to the Word of His Grace, which is able to Build you up, and to give you an Inheritance among them that are Sanctified, thro' Faith that is in Chriſt: *To whom be Glory, For Ever and Ever* Amen.

FINIS.

D
Scott
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